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UNITY

The Unitarian

MONTHLY

AN ORGAN OF REASONABLE RELIGION

FAITH FREEDOM FELLOWSHIP

"One God, one law, one element,
And one far off divine event,
To which the whole creation moves!" Tennyson

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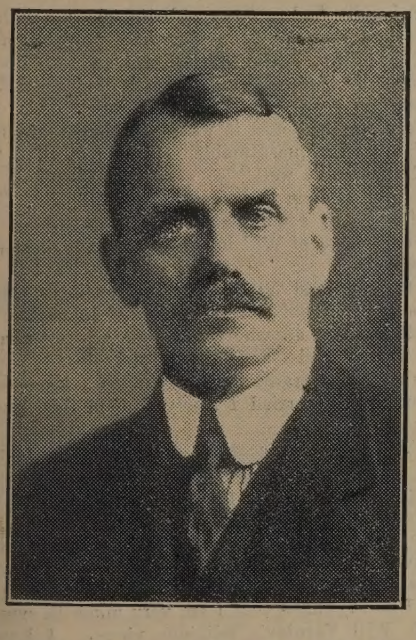

Mr. Councillor RUSSELL FREARS,

MAYOR OF LEICESTER.

Born 1863, at Leicester; educated at the Great Meeting Day School, and afterwards at the Wyggeston Grammar School, where he matriculated. He is the first Wyggeston scholar to become Mayor, and the old boys purpose honouring him at an early date. He was three years civil engineer at Whitehaven, and five years also at Hull, where he held a position at the docks. It was in that town that he first met his wife, the present Mayoress. About eighteen years ago he gave up his profession at Hull and returned to Leicester to assist his father, a baker, in his business, which under his care made such rapid strides that it became the largest business of its kind in the town.

Seven years ago he entered the Town Council as a Liberal, and his good business abilities, sound judgment, and unostentatious manner have won the admiration and esteem of all his fellow councillors, so that his appointment to the high office of Mayor was at the unanimous wish of the Council.

During the ministry of the Rev. W. Whitaker, in 1900, he joined the Narborough Road Free Christian Church. He had formerly been a Baptist. Mr. Frears has now been Treasurer of this Church for several years, and the congregation has no more zealous supporter nor a more regular attendant. On Sunday, November 16th, he attended morning service at the Free Christian Church, in his official capacity as Mayor, supported by Magistrates, members of the Town Council and Corporation officials, the Rev. Kenneth H. Bond being the preacher.

Mr. Frears is a very busy man, but never too busy to give of his best to his native town, and to worthy objects, or to the Church of which he is such an honoured and greatly esteemed member

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"The many are not always right,
The few not always wrong;
Weak oft are those who boast their might,
But truth is always strong."

A word as to the constitution of our Church. It is founded on the undogmatic principle, as a Free Church. It is pledged only to God and the humble service that His worshippers may render. The name "Unitarian" attached to the Church indicates the character of the teaching now prevalent in it. The minister is a Unitarian, and earnestly affirms that the Gospel of Christ is most truly interpreted in the light of his absolute humanity—a revealing of our true life with God—and that to be a Christian is simply to follow Christ. The appeal to all who come into the Church is, not that they shall accept on authority any particular doctrines concerning God and Christ, but that they shall join with their brethren in the earnest spirit of worship, and with an understanding heart and steadfast purpose in well-doing, arrive at their own convictions of divine truth.

Home Circle.

Jesus has Lived.

Jesus has lived, and we would bring
The world's thanks to-day,
And at His feet while anthems ring,
A grateful offering lay.

Jesus has died; but His pure life,
So perfect and sublime,
Remains to conquer sin and strife,
In every age and clime.

Jesus yet lives,—above, below,
Triumphant over death;
And in His name we face each foe,
And win the fight of faith.

Jesus yet lives; and oh, may we,
While in this valley dim,
So feel our glorious destiny,
That we may live like Him.

—W R. Alger.

"As a Man Thinks."

By the Author of "Love that Casts out Fear," etc.

Chap. XII.—A WEDDING, AND A CONCLUSION.

The company that usually congregated at Mr. Wilks's Chapel were somewhat mortified when it became known that Sallie Roecastle was going to be married to Will Farnley. They said: "It is that brother of hers that has got them together again. What a pity Roger Roecastle died when he did."

Robert Wedmore was not happy about it. His pushing sister-in-law gave him more than one bad quarter of an hour. She said that he had not been "half a man" in prosecuting his attentions to Sallie, and that he ought to have been more persevering when there was a good chance. But Robert held a different view of the matter, and would not say anything.

A pretty little school church was erected, called the "Church of Our Father," by the increasing group of Unitarians. John Roecastle had not only very generously contributed to its cost, but he had been largely instrumental in getting financial assistance from Unitarians in other parts of the country. The new building was licensed for marriages, and there was soon "a pretty wedding," as the newspapers said, in which Will Farnley and Sallie were the principals. What could have been more appropriate than that theirs should be the first wedding in the new Unitarian Church?

"You'll be giving away your sister at the coming wedding, I suppose?" said some one to John Roecastle.

"No. I shall, of course, be there to give her a brother's support. Indeed, I shall take her to the Church, but as to 'giving her away' I look upon that as a remnant of the darker ages, when woman was regarded as a piece of property owned by her father and given away to the ownership of another man. This is to be a marriage of equals. The woman owns herself quite as much as the man, no more, no less, and if she is given she gives herself just as the man gives himself to her."

Of course, the Rev. Silas Croft officiated. Being the first wedding solemnised in the new church the Unitarian friends presented the happy couple with copies of the Revised Version of the Bible and Channing's Works.

Will Farnley looked proud of his wife as they passed out of the church, and Sallie was happy in the thought that she had a really good and true man for a husband. And no one was better pleased than John Roecastle that Will Farnley had now become his brother-in-law. The course of true love does not always run smoothly. With Sallie and Will Farnley there had been difficulties and dark clouds, as we have seen. But now it was a fulfilment of the proverb—a very questionable saying, too, that "All's well that end's well."

John Roecastle had occasion to call upon Colonel Whiteman on some matter of town business. The Colonel spoke of Will in terms of the highest praise. Said he:—

"I have made Will Farnley my business manager. I have never met a more upright, honourable, level-headed fellow anywhere. He has all my affairs at his fingers' ends, and I can safely leave things to him and take matters easily. When I knew he was about to get married I resolved upon this, and told him so."

Will became manager the week before the marriage, and Colonel Whiteman on the morning of the wedding sent a bank-note for a handsome amount as his wedding gift.

So when John called upon him and spoke so highly of Will the conversation turned upon the new Unitarian Church.

"I must confess that I am very much in sympathy with Will Farnley's religious views. I know he thinks great things of his Unitarian Church, and if any help is needed I shall always be ready to do what I can. I consider I am broad-minded, and I agree very much with Pope's couplet—

'For modes of faith let graceless bigots fight;
He can't be wrong whose life is in the right.'

"Ah," remarked John, "that sounds very well, and there is much truth in it, but it always conveys to me the idea that if a man lives right it does not matter what he believes."

"Well, it doesn't matter, does it?"

"Yes; I think it matters very much indeed. A man may be a saint and yet have some very very dangerous beliefs. He may believe that God is a very wrathful being, and his mind may be worried with fears and terrors in consequence. He may even

frighten children with monstrous ideas about everlasting punishment in a hell of fire and brimstone. If he did not believe such things he would not be full of fears, nor would he darken the minds of young people with such horrors."

"Just so; I see what you mean. I had never looked at it that way before."

"Suppose a man believes that Jesus died as an atoning sacrifice on the Cross, a substitute for all the sinners of the world, and that Jesus has done everything and the sinner has nothing to do but say 'I believe,' is it likely that he will be as careful to live a good life, supposing that Jesus has relieved him from all punishment?"

"Perhaps not. No doubt it is easier to live right when the belief is right. When Abram believed it was right to kill his own child for sacrifice he could do it, but as soon as he believed it was wrong he could not do it. Yes, I see, it really does matter what we believe. The Pharisees believed it was right to crucify Jesus, and no doubt some of them were good living men in other respects."

"As soon as a man ceases to think of God as a wrathful being he is no longer afraid of God. He trusts God as his best friend, and has every confidence that God will do right. That gives him an inward peace, and there is no longer any doubt and misgiving. And that state of mind is the direct result of what he thinks and what he believes."

"You are quite right. As a man thinks so is he. That is what you mean, and it is perfectly true."

(Concluded.)

The Unitarian Body.

By Rev. W. L. SCHROEDER, M.A.

No one can deny that from the ranks of those called Unitarians, have sprung men of piety, benevolence and scholarship. The Rathbones, the Heywoods, John Hamilton Thom, Martineau, Channing, Geo. Harris, Priestley, and many others witness to the virility of our faith. The religion in which such men were nurtured is worthy of sympathetic consideration. Certainly it can not be regarded as a negligible quantity by the student of theology or of morals or of religion. The Unitarian tradition is substantially good. In the workings of the lives of those who were not ashamed to declare the liberty of the spirit, we get near to essential religion. Indeed, the tradition is so sound and good, and inspires so comforting a feeling, that some Unitarians are content to live, not by it, but on it. And yet the obligation is rather to establish an ancestry, than to be a merely recipient posterity. With the outside world, our reputation is a curiously mingled one. We are credited with the possession of a bold, uncompromising spirit. We are regarded as so advanced in theology that our body of belief marks the extreme limit of rational conception. We are spoken of as those who storm the Kingdom with good works and charitable deeds. We are supposed to be in the van of theological thought and scholarship. And yet with all these virtues, positive and negative, real and imaginary, we are looked upon as a most dangerous if not an iniquitous people. Perhaps we are neither so formidable nor so wicked a people as our kindly critics surmise. In general, we are a quiet, unpretending, unobtrusive body, content with small things, and touched with the pardonable pride of a goodly heritage. There are many who say that Unitarianism is played out, that its work is done, that in these days of toleration and enlightenment there is no necessity of theological protest. There are others who think that Unitarianism has advanced so far in its negations, that it has crossed the line which marks the boundary between religion and mere philosophy, or between religion and mere morality. It may not be wise to meditate at length mere opposition notions, but surely it is good in the light of criticism to revise from time to time our position, so that we may not be overtaken in the fault of self-indulgence or self-satisfaction. First, let us observe that the days of protest are not yet over. So long as ignorance or superstition or bigotry abounds in matters of religious faith and practice, so long is there the necessity of the quiet witness of Unitarianism to the efficacy of a religion of the spirit, which shall have regard to truth irrespective of authority and tradition. In face of the insistent orthodoxy of the day, we are bound to demonstrate the worth of religious rationalism. But we need to divest our minds of certain comfortable notions regarding our advanced position. Our principle of religious liberty allows us to accept, or to lay violent hands on everything that may be brought under the comprehensive title of "the latest truth." We have to admit, however, that the principle of religious freedom is theoretically accepted by all the churches Our distinction lies in the practical holding of the principle of liberty. Hence the bewildering diversity of Unitarian opinion. One of our characteristics is that we exemplify the working of freedom more fully than the majority of religious denominations. But it is doubtful whether comparatively we are any more enlightened in matters of theology or criticism or philosophy or science, than our friends in other camps. It is true that Unitarians were at one time an eminently respectable people of culture and refinement. But those virtues are not to be denied to other bodies. Relatively to our numbers we were at one time the most intellectual of the denominations. But at the present moment we can only boast of a fair average attainment in the things of knowledge. Our ministry, speaking generally, is an educated one. Some of our congregations are small in size, but weighty in quality. But compared with other denominations, our people have no exclusive right to boast themselves of their superiority. Men like Stopford Brooke, Estlin Carpenter, Alex. Gordon, L. P. Jacks, James Drummond, Philip Wicksteed, S. H. Mellone, Travers Herford, Dawes Hicks, and others are known outside the denomination as scholars and thinkers. —Halifax Calendar.

Home Talk on Church Attendance.

By PARSON PAGE.

HOW TO FILL THE CHURCH.

Last time my talk was on this subject. But I did not say all that needs be said. I fear that I have very much to say upon it. To set the example of being regularly in your place at Church yourself is a great step towards filling the Church. Anyway, your place in it is filled, and that is very much more than if it were vacant as the seats of some apathetic and indifferent members too often are.

Perhaps it is not always easy to get the members of your own family to Church. Household arrangements may create difficulties that stand in the way. Most people like to have an enjoyable Sunday dinner, and they do not care to sacrifice that in order to attend service on Sunday morning. But surely that is not at all necessary. In households where there is no domestic assistance even there is no difficulty in that matter. I know a Church in which both the secretary and his mother, the sole members of the household, are often seen at morning as well as evening service. They are evidently able to make some satisfactory arrangement rather than miss their Church. In the same congregation the voluntary organist and his wife, who keep house alone and have no other assistance, have been frequently both of them at morning service and evening too. The minister, wife, and daughter, who have no domestic help for preparing meals, lock up their house morning and evening on Sundays in order to be at Church, and they have a freshly cooked dinner on Sundays, as well as other people who do not attend Church. The meal is partly prepared beforehand, and left sufficiently near the kitchen fire to be slowly cooking while they are away, and little more is required when they return. These examples are quoted just to show that the matter presents no difficulty at all when the desire to be at Church is strong enough—which means that—where there's a will there's a way.

All sorts of excuses are made for not attending, for when excuses are needed it is never difficult to find them. It rains heavily, so many do not go on that account. But if all stayed away when it rained the Church might as well be closed. Of course, however wet and stormy the weather the minister must be there. People would be astonished if he made that an excuse for absence. Indeed, they would protest strongly against it, even though they stay away themselves. Why? Oh, he is paid to be there. But that is a poor justification for making him such an exception. He is not paid to endanger his health, but what he is paid for is to provide him with something to live upon while he prepares himself to preach to those people who have appointed him for that purpose. But how unbusinesslike it is to pay him to preach to your empty seats. And if he must be there anyway, is not the care of his health quite as important as that of those who make excuse and stay away? But he protects himself with strong boots, a macintosh covering, an umbrella, and can manage to go through the rain to Church, and be none the worse, even if there is no tramcar to take him. If he can do that others can do it equally well; indeed, some others always do, else he would have no congregation at all; but those who make the excuse could do the same if only they were in the mind to do so. The organist and those members of the choir who are present, and the caretaker who opens the doors—these make no excuses, but they go. If they can, so can those who so lamely excuse themselves.

Young people who have been regular in attendance at Church get married, and in too many cases that means that they are rarely seen at Sunday service. In the morning they are busy with household cares. In the evening they have visitors. So they cannot come. Yet they owe so very much to the Church that it is a wonder they can let anything stand in the way of their duty to it. They certainly could be more frequently amongst their fellow worshippers if only they made up their minds to be there.

It is the same with members who say they are confined so very much at their work during the week that they feel the need of spending their time in the open-air on Sunday, in walks or rides into the country, and consequently in some cases they are seen at Church perhaps once a month. At most the two services take up say three hours out of the whole of Sunday, or if only one service be attended—just about one hour and a half. Is there not time enough left for walks in the open-air, or even for an outing in the country? Is it not often a case of the Church coming last of all, and being considered of less relative importance? People who care about their Church will be there. If difficulties stand in the way they will find some means of overcoming them.

If all who are supposed to be in any way connected with a Church are determined to do their duty to it faithfully they will take care to be in their places. And if they do this it goes a great way towards having the place of worship filled. Others, too, who are not connected will be influenced by their example, and be more inclined to show an interest. Strangers who pay a visit to the services are more likely to come again if the real members and adherents show a live and earnest interest by their presence in their places. If strangers come, there should be some company for them to come to, and some genial and friendly people to receive them. Those who do not attend cannot take their share in such friendly offices, and yet it is such little things as these that go a great way in winning the interest and attachment of new comers.

How to fill the Church? Those who really do attend regularly do their part in helping to fill it. Do you?

British League of Unitarian and other Liberal Christian Women.

Essex Hall, Essex Street, Strand, W.C.
Hon. Secretaries: Miss H. Brooke Herford and Miss Violet Preston.

An American friend writes to tell of her visit to one of our London Churches, and describes the extreme difficulty she had in finding it. She says that she is constantly hearing similar complaints from other Americans, visitors to London. She asks why London Unitarians take so little trouble to help strangers to join in our services, and suggests that the League might make a list of the London Churches with some little explanation of their respective designations and whereabouts, and have it put from time to time in the American "Christian Register," etc.

Madam Ferenz, the wife of the Hungarian Bishop, sends us an appeal to which we earnestly hope everyone of our branches and our individual subscribers will lend an attentive ear!

A memorial Church to Francis David is to be erected at Deva, on the spot where four hundred years ago this great founder of our faith suffered imprisonment. The Hungarian Unitarians ask us, their co-religionists, to join them in this pious undertaking. The American Women's Alliance is contributing a handsome sum towards the cost of a window, and we think the League will honour itself if it will give its mite and at least have a few panes of glass in this window! No Branch needs to send us more than two shillings, and the smallest gift will be acceptable. The sum total will be gratefully received by our Sister League in Koloszvar. Please put this matter carefully before your members, and let us hear as soon as possible.

The Nottingham meetings will have already taken place when this reaches you. If all has gone well the meeting will have been quite up to the standard of other years. The subject before the meeting being the League's Fellowship Work, and the speakers including Mrs. W. Blake Odgers, Mr. C. Herbert Smith, and Mr. J. C. Macky, of Auckland, N.Z.

A letter has come from Mr. Bayle, of Winnepeg, Canada, expressing the thanks of the local Alliance friends for the kind gifts which reached them from the League towards the recent sale of work at Winnipeg.

Mrs. H. W. Miller, of Montreal, has just sailed for home. The League has much reason to be grateful to our Canadian visitor, for she has given us much help during her stay here this autumn, having spoken for the League at meetings in Leeds, Derby, and Hampstead.

The latest addition to our roll of branches is Shrewsbury, which joined us in October, and which we are very glad to welcome amongst us.

National Unitarian Temperance Association

Essex Hall, Essex Street, Strand, W.C.

President: Rev. W. G. TARRANT, B.A. Hon. Treasurer: Mr. E. BUSER.
Hon. Sec.: Mr. E. F. COWLIN, 19, Northwood Road, Forest Hill, London.

ALCOHOL AND RAILWAY SLAUGHTER.

The Prussian railway management has issued orders forbidding any engine-driver, switchman, or dispatcher all use of beer or spirits when on duty. The order closes with the statement that total abstainers will be given preference in the matter of promotion and permanency of employment. The sub-officers of divisions have issued more stringent rules, requiring total abstinence of all persons holding responsible positions, stating that no one need apply unless his character as a temperate man can be sustained.

Dr. Ennis, of the University of Heidelberg, has declared that 50 per cent of all accidents occurring on the German railroads are due to the bewilderment of the operatives who have used stimulants, and that, if total abstainers only were employed, the expense of managing the road could be reduced very greatly. Such action is fundamental and far-reaching, since, for generations, the German has conscientiously believed that his beer was advantageous in the development and strengthening of both his mental and physical powers.

It is not sufficient for train men to keep from drinking while on duty; they should be abstainers, otherwise their nerves will not be strong enough to stand the strain of their occupation.—Dr. Henry O. Marcy, in the "Quarterly Journal of Inebriety" (Boston, U.S.A.).

"No public advantage whatever accrues from the existence of the liquor traffic. The national revenue from the liquor traffic is simply an indication of the extent of social waste and social poverty which is caused by that traffic. A nation which has no drink traffic would have no difficulty in finding all that was necessary to meet its legitimate expenditure. And it would do that, not by destruction of wealth—for the liquor traffic does not produce wealth. It destroys wealth in order to manufacture pauperism, crime, disease, lunacy, poverty, and death. The country would be infinitely better off if it kept in pensioned idleness all those who are employed in the liquor traffic. There is no need to do that, because were the liquor traffic removed there would be not less employment, but more employment. It is not the man who spends his wages in drink who encourages trade and employment. It is the non-drinking working man who has constantly-increasing desires, unsatisfied needs, who is always striving to realise a higher and more respected standard of living."—Philip Snowden, M.P.

Scenes in Christian History.

By Rev. WILLIAM C. HALL, M.A.

VI.—ST. BONIFACE AND GERMANY.

Boniface, whose Saxon name was Winfried, was born in or about 680 at Crediton, Devonshire. It is said that from his infancy he displayed a disposition to singular piety, and that in his youth the influence of his father could not repress his inclination to the monastic life. But his father, alarmed by a serious illness, yielded to his wishes, and permitted him to enter a monastery at Exeter, and later at Netley. It was not, however, in the mind of Boniface to restrict himself to the ordinary courses of the monastic life, and he early conceived the idea of becoming a missionary to those lands from which his ancestors had come, and which had not as yet felt with any certainty the influence of Christianity. He was ordained priest at the age of thirty, and five years later, in 715, was sent on a mission to Frisia, now Holland. This, however, by reason of a war between the Frisians and Franks, a christianized people, which had prejudiced the former against the Christian faith, was a failure. Thereupon he determined to visit Rome, personally to obtain the sanction of Pope Gregory II. to promote Roman Christianity in Germany. Gregory fully endorsed his plans "to ascertain how far the most savage tribes of Germany would receive the Gospel," gave him the papal benediction, and on his setting forth for Thuringia secured for him the protection of the famous prince of the Franks, Charles Martel, and the good offices of the neighbouring bishops and clergy. His work was that of preaching and converting, founding Christian settlements, and ruling on behalf of the Pope the districts reclaimed from paganism. "Without the protection of the prince of the Franks," he wrote, "I could neither rule the people nor defend the priests, the monks, and the handmaids of God, nor prevent pagan and idolatrous rites in Germany." For a time his efforts were diverted to Frisia, where he laboured as the assistant of Bishop Willibrod. Then he founded his first monastery on the banks of the Ohur. But for several years his work in Thuringia was pursued without apparent success. Milman, commenting upon the early missionary ventures of Boniface and his associates, says, "Our curiosity and higher feelings are vividly excited by the thought of the early preachers of Christianity plunging into the unknown depths of the German forests, addressing the gospel of peace to fierce and warlike tribes, encountering the strange and perhaps appalling superstitions of ages, penetrating into hallowed graves, and standing before altars reeking with human blood." We have to bear that sentence in mind as we read about the seeming failure of the first effort of Boniface and later about the violent measures he adopted for the extirpation of pagan ceremonial and worship. On St. Andrew's Day, 723, vice above sacraments and ceremonies.

he was raised to the rank of missionary Bishop of the Teutons. Then he determined to strike a decisive blow at the heart of paganism. His success had long been checked by the superstitious reverence for an ancient and venerable oak of immense size, at Geismar, which had been sacred from time immemorial as the centre of worship of the god Thor. He determined to cut it down, and went forth in procession with all his clergy. Thousands besides assembled on the scene, expecting that Thor would smite down the assailant and protect his sacred tree from violation. But—so runs the legend—after Boniface had struck a few blows with his axe, there was an unusual stirring in the upper branches, the tree was struck by a mighty tempest, and it was riven by lightning into four huge pieces. The pagans embraced Christianity, and Boniface built out of their shattered object of veneration a chapel to St. Peter. The legend represents the fact that after much opposition and delay the missionary labours of Boniface were suddenly crowned with surprising results. A letter to the Pope written soon afterwards speaks of 100,000 converts. In 732 Boniface was made archbishop, with power to create bishoprics throughout the lands evangelised, and with extensive authority over ecclesiastical affairs in mid-Europe. He made Mainz on the Rhine his metropolis, and for twenty years applied himself to the organisation and consolidation of the Church. Then he resigned his archbishopric at the age of seventy-four, and humbly went forth again upon a mission to Frisia. There, after labouring for about a year, he made many converts, and a day was fixed for their confirmation. Suddenly at dawn his party was attacked by a band of armed pagans. He dissuaded his followers from resistance, and all met their doom. It is said that Boniface laid his head upon a volume of the Gospels, and thus with reverent submission received the blow that numbered him among Christian martyrs.

(In last issue, 2nd line, article on Mohammed, p. 164, read "steady" instead of "shaky.")

The Rev. Fred Hall, Blackburn, issues this open letter to those outside the Churches.

Dear Friends,—Hereby we extend to you a hearty invitation to come among us so that you may judge for yourselves whether the form of religion for which we stand is likely to help you to live the greatest life. We believe that our message is specially fitted to young men and women of an enquiring type of mind, who cannot accept the interpretations of truth given by teachers of previous generations as a rule of conduct in the second decade of the twentieth century.

We welcome to our fellowship anyone who is willing to unite with us in promoting love, righteousness and truth.

We place reason and conscience above all books, truth above all creeds, brotherhood and human ser-

Memorial Sundays.

By A. D. TYSSEN, D.C.L.

December 7 saw the deaths of three political victims, Cicero, clain in Italy by order of the Triumvirs in B.C. 43; Algernon Sidney, beheaded on Tower Hill in 1683; and Marshal Ney, shot at Paris in 1815. It is also the date of a curious document whereby Luther, Melancthon, Bucer, and five other reformers gave a sanction to Philip, Landgrave of Hesse, to take a second wife (see Chambers Book of Days).

December 14 records the births of Tycho Brahe, the astronomer, in 1546; Daniel Neal, author of the History of the Puritans, in 1678; James Bruce, the Abyssinian traveller, in 1730; and the Rev. Charles Wolfe, writer of the "Burial of Sir John Moore," in 1791. On the same day Sir John Oldcastle was burnt as a Lollard in 1417; George Washington, the American general, died in 1799; and Prince Albert, the consort of the late Queen Victoria, died in 1861. Also on December 14, 1709, a motion was carried in the House of Commons that Henry Sacheverell should be impeached, and his trial thereupon followed, and was accompanied by riots in London, where the mob had High Church sympathies.

December 21 is the day on which the Pilgrim Fathers landed at Plymouth Bay in America in the year 1620. They had sailed on August 16, and on that day in the present year a commemorative monument was unveiled at Southampton, from which port they started.

The winter solstice generally falls on or about December 21, and that day is marked in the calendar of the Church with the name of S. Thomas. It was the birthday of Thomas a Becket in 1117, and of Kepler, the astronomer, in 1571. Boccaccio, the author of the "Decameron," died on this day in 1375.

December 28 is called Holy Innocents Day, in commemoration of the story of the massacre of the infants at Bethlehem, which is found in the First Gospel. Modern critics have given crushing reasons for regarding that story as fictitious.

On December 28, 1833, judgment was given in Lady Hewley's charity case, and our predecessors were deprived of some valuable endowments (see 11 Simon's Reports, 592; 9 Clark and Finelly, 355). The same day in 1548 witnessed the recantation of John Asheton (see Wallace's Anti-Trinitarian Biography II., 122); this was made under the coercion of Cranmer and his colleagues in the reign of Edward VI. Lord Macaulay died on December 28, 1859.

Come into the circle of Love and Justice,
Come into the brotherhood of Pity,
Of Holiness and Health!

Let Loving-kindness and Mercy pass through you,
And Truth be the Law of your mouth,
For so ye are channels of the divine sea.

—Dr. Stanton Coit.

Candidates for the Ministry.

Dear Sir,—

In the current issue of your invaluable Magazine you refer to a meeting held at Derby on October 14th last, when "an animated conference on candidates for the ministry" took place. Commenting upon this you write: "It has often been significant that some of our leading ministers who are most urgent upon laymen to send their sons into the ministry, avoid doing so with their own." Then follow the mysterious words, "There are reasons." Surely the matter cannot be so summarily dismissed. Our spiritual leaders frequently tell us that the religious communion which cannot supply its own ministry is not in a healthy condition. This is notoriously so in the case of "our" Church. As a layman, I deeply regret it, and earnestly wish that some remedy could be found. Perhaps if the "reasons" to which you so significantly refer could be stated plainly and without reserve steps could then be taken to remove the causes of the evil. I presume we enjoy sufficient liberty of thought and speech for all parties concerned to be able to give full or free utterance to their views? Or is it that fear of consequences muzzles those best able to supply the necessary information?

This week's "Inquirer" (page 691) hints at "ancient funds dispensed in doles to poverty." Does this furnish a clue? Why cannot the question be dealt with fairly and squarely once and for all?—

Yours faithfully, A WESSEX LAYMAN.

(Card enclosed.)

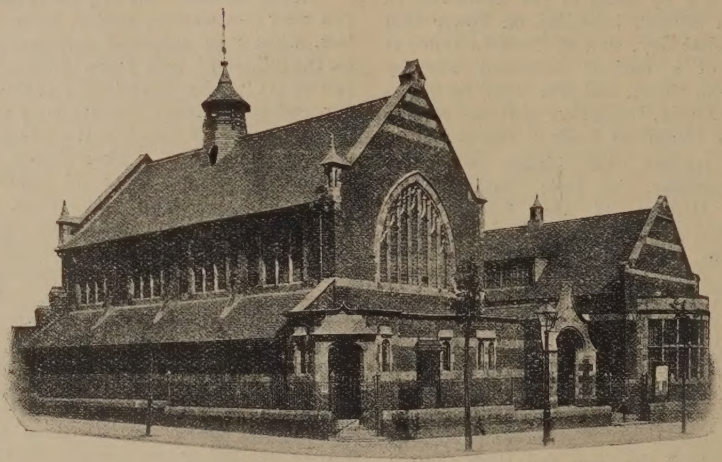
(Among the obvious "reasons" are the following, viz., that the sons of ministers do not always feel that they are suitable candidates for the ministry; or, that the ministry has no attraction for them, and they prefer to engage in other callings; or, that not being sufficiently attractive in the nature of the duties, the poor conditions and prospects of a healthy life which the ministry offers, make it quite prohibitive to them. They know what those conditions are: in most cases stipends too small to provide properly for a family. It is a big question. Many other "reasons" could be given which would open up considerations of loose congregational organisation, and lack of denominational oversight and protective control, etc., but those given quite sufficiently account for the difficulty.)

—Ed.

Among the very serious losses to Unitarians by death during recent weeks, that of Alderman Wm. Healey, of Heywood, is deeply felt throughout N.-E. Lancashire, where he filled so large a place. The tribute of public respect to his personal worth by his fellow townspeople at the funeral was unique and remarkable; thousands of people lined the route to the cemetery, and on every hand were signs of grief.

Rev. W. J. Piggott, before leaving Burnley, had been giving open-air addresses for about ten weeks in aid of the work of the Burnley Lane Unitarian Mission.

Free Christian Church, Narborough Road, Leicester.



The Free Christian Church was founded November, 1866. Four well-known public-spirited members of the Great Meeting Congregation—Messrs. W. Kempson, W. H. Walker, T. Fielding Johnson, and E. Clephan—thought there was room in a rapidly increasing population for a second Unitarian congregation, and themselves guaranteed for three years to find the salary of a resident minister. They secured the services of the Rev. William Mitchell, who was then at Crewe, and in November, 1866, Sunday services were commenced in the Lecture Room of the Temperance Hall, Granby-street.

These services met with encouraging success. Mr Mitchell was a man gifted with more than average pulpit ability, with forcible delivery and clear logical method of presenting his views; and his power as a controversial lecturer against the false doctrines of orthodoxy drew the attention of a considerable number of thoughtful and inquiring people. A week-night course of lectures on "Eternal Punishment," with questions invited by him from the audience, excited widespread interest. Orthodox opponents attended and made every possible attempt to break the force of his arguments, but in vain. The result was that many converts came over from the orthodox and threw in their lot with the new movement.

Mr. Mitchell completed his three years' engagement and removed to Accrington. He was succeeded (1870) by the Rev. A. F. Macdonald, M.A., a vigorous man of advanced years, a ripe scholar, and an eloquent extemporaneous preacher. During his ministry a large Assembly Room in Wellington-street was purchased, and in 1875 the congregation entered into possession of its own building. These new premises included a large room capable of seating about 400 people, a vestry, a commodious platform, and space for a moderate sized schoolroom by the conversion of a gallery for that purpose.

Mr. Macdonald continued his ministry from 1870 to 1877, and then retired owing to advancing age. He was succeeded by the Rev. J. J. Wright, of the Unitarian Home Missionary College, Manchester, 1877-1879; by the Rev. J. C. Lunn, 1880-1881; Rev. J. Moden, 1882-85; Rev. Wm. Agar, 1886-1896; Rev. Wm. Whitaker, B.A., 1897-1903; Rev. Gertrud-von-Petzold, M.A., 1904-8; Rev. Kenneth H. Bond, 1909-13.

During the ministry of the Rev. Wm. Whitaker it was resolved to remove from Wellington-street into a new and growing district on the western side of the town. The Wellington-street building was sold and the present beautiful Church and Sunday School were erected (1900) fronting on Narborough Road, and standing on a good site at the corner of a street. The cost was £4,600, which sum has been cleared off by subscriptions and special efforts, so that the church is free from building debt. Here the cause has consolidated into a healthy congregation. The situation is in a good middle class neighbourhood. When Mr. Whitaker removed to Cardiff, in 1903, the Church had the unique distinction of being the first and only Church in England to secure for itself a lady minister, Miss Gertrud-von-Petzold having been invited and appointed. This lady had four years of active and successful labour, and retired from the pastorate in 1908 to take up ministerial work in the United States of America, but is now minister of the Waverley-road Church, Small Heath, Birmingham. The Rev. Kenneth H. Bond, who then accepted the charge, was a recent convert from the Baptist body. After serving the Church four years most acceptably he recently resigned to become minister of the Elder Yard Chapel at Chesterfield.

Very few of the original members of Mr. Mitchell's ministry at the beginning of the Church now remain. There have been, as in every Church, serious losses by death and removal. But the congregation is in a healthy and flourishing condition, and looks forward to ever increasing prosperity and usefulness. There is a Sunday School numbering 200 scholars, and there are various other connected institutions doing useful work. No less than four young men have gone from this Church to college and entered the Unitarian ministry. William Agar, now at Sidmouth, entered the Unitarian Home Missionary College, Manchester, 1871; Harry Bodell Smith, who is editor of this magazine, and minister of the South Shore Unitarian Church, Blackpool, followed in 1878; his brother, Arthur Cobden Smith, now minister of the Free Christian Church at Colne, went to the same college in 1894; and Ernest Harold Pickering, the present minister of All Souls' Church, Belfast, went to Manchester College, Oxford, in 1903.

The congregation and its ministers have exercised no small influence for good upon the public life of the town. Some of its members have been active citizens and excellent public servants. Young people reared in its Sunday School are now numbered amongst the leading manufacturers and employers of labour in the town. And the Church has the distinguished honour of having its treasurer, Mr. Councillor J. Russell Frears, elected to the position of being Leicester's chief magistrate, leading citizen, and mayor.

The Wide World.

JAPAN.—The Rev. J. T. Sunderland, who is on a missionary tour to the East on behalf of the American Unitarian Association and the British and Foreign Unitarian Association, has spent some five or six weeks in Japan. In Tokio his first address was on "Liberal Religion as a World Movement." At the Y.M.C.A., in the same city, he spoke on "Immortality in the light of Evolution," and at the First High School on "Abraham Lincoln." He also lectured through an interpreter in three different Universities; preached in the Japanese Independent Congregational Church, and at the Unitarian and Universalist Missions. In addition to these activities he addressed the Japanese Peace Society, visited various institutions, asylums, and schools, attended public and private receptions, and held numerous interesting conversations with Japanese students and scholars. He also visited Kyoto and Nikko.

Part of Dr. Sunderland's Mission is to promote a World's Congress of Theists to be held in Tokio, Japan, in which various religious communities agreeing on the central principle of Unitarianism—the Unity and Fatherhood of God and its correlative truth, the Unity and Brotherhood of all Mankind will join together in conferences. The religious communities most nearly concerned have taken up the idea with much interest, including the Unitarian Christians, Hindu Theists, Reformed Jews, Sikhs, and Parsees, Theistic Buddhists, Theosophists, Bahaists, and Mohammedans of Syria and India. Dr. Sunderland has secured remarkable response in support of the Congress from the Mohammedan Colony in Tokio, and from the "Concordia" a Japanese Association which has many branches, and which Association is likely to take in hand the local arrangements for the Congress.

He has now concluded his mission to Japan, and visits China, the Philippines, Ceylon, and India. He is accompanied by his daughter, and expects to return home to America in March next.

CANADA.—In the meantime Dr. Sunderland's Church at Ottawa, Canada, is without a settled minister. He urged the congregation to secure a successor, and candidates are being heard with a view to an appointment. Ottawa is the capital of the Dominion, and therefore the position is one of no little importance. The Rev. W. Copeland Bowie, Secretary British and Foreign Unitarian Association, visited Ottawa on the return journey of his Canadian Missionary tour, and delivered an inspiring address to the congregation on Sunday morning, November 2nd (our Ottawa correspondent informs us).

Mr. Bowie's tour has evidently been more than justified, as the following abundantly shows:—

Rev. H. Westwood reports in the "Christian Register" that Mr. Bowie paid a well deserved tribute to the generosity of American Unitarians in their assistance of Unitarian Churches in Canada. It was at Winnipeg, he said: "The Churches of this section of the British Empire owe a debt to their sisters across the line they can never repay. In their genuine devotion to our Unitarian cause and message, no thought of flag or nationality has occurred to them. They have simply felt that we were one in this mission of bringing our liberal faith to this new empire." Mr. Bowie took part in the dedication of the new Church at Winnipeg on October 19th, when the attendances were 200 at the morning service and over 150 in the evening. A son of the late Rev. S. A. Steinthal is superintendent of the Sunday School there. Mr. Bowie assisted at the formation of a "Canadian Unitarian Conference," visited the Icelandic Unitarian Church, and also addressed a meeting of three or four hundred of the leading women of Winnipeg as guest for the day, at the Women's Canadian Club. He had already been to Victoria, B.C.; Vancouver, B.C.; Edmonton, and Calgary; Saskatoon, Moose Jaw, Regina, and afterwards went to Brandon, Hamilton, Toronto, Ottawa, Montreal, thence to Boston and New York for return to England, ready to attend the Autumnal Meetings of the British and Foreign Unitarian Association at Nottingham, Nov. 26-27.

The world has no room for cowards. We must all be ready, somehow, to toil, to suffer, and to die.—R. L. Stevenson.

SUNDAY SCHOOL HELPS.

Lessons on the Bible—"What it is and is not."

By the Rev. J. ISLAN JONES, M.A.

DEC. 7th: "THE CRITICISM OF THE BIBLE." (Wood, pp. 217-8. See also Carpenter's "Bible in the Nineteenth Century," Lecture I. Bacon's "The Making of the New Testament," Pt. I. Gardner's "Historic View of the New Testament," Lecture I.). Scripture Reading, Mk. 2.

1. To many people the word "criticism" applied to the Bible means the profanation and destruction of what is sacred, but the word itself does not imply that. It is derived from a Greek verb which means to distinguish, to judge. Every reasonable person will admit that it is our duty to form a correct judgment of all matters that are of vital importance to us.

2. The history of Biblical criticism is interesting. For a long time it had to fight its way against bitter opposition; the pioneers were boycotted and persecuted; and it is only recently that the right of free inquiry has been established in theory. In practice that freedom is still limited. The ministers of most churches, and the professors at most of our theological colleges still run the risk of being deprived of office if they express views that are out of harmony with the traditional beliefs of their respective denominations. (See Carpenter, "Bible in the 19th Cent., cap. I.).

3. Athough Biblical criticism had its birth in England, German professors soon took it up and carried it on in a far more thorough-going manner than English scholars dared to do. Of late years English scholars have come to the front. The best work on the Hexateuch is probably that of Carpenter, while Dr. Cheyne has made some valuable contributions to Old Testament studies. But the majority of our critics are still behind the times in their interpretation of the New Testament.

4. The criticism of the Bible is divided into two parts—"Textual Criticism" or the "Lower Criticism" as it is sometimes called, and the "Higher Criticism."

DEC. 14th: "TEXTUAL CRITICISM." (Wood, pp. 218-9. See also "Text of O. T." and "Text of N. T.," in Hastings Bible Dictionary, Lake's Text of N. T.") Bible Reading, Mk. 9, 14-50.

1. The aim of Textual Criticism is to find out as nearly as possible the original text of the several books of the Bible. The manuscripts which have been handed down to us vary considerably in places, and it is the task of the textual critic to decide which of these represent most faithfully what the original authors wrote.

2. We have mentioned before that in ancient times only the consonants of the Hebrew words were written; the vowels had to be supplied by the reader. Those who are acquainted with Pitman's shorthand know how the same consonantal outline may represent several different words; also how a slight slip or unsteadiness of the pen may cause a misreading of the text. That illustrates very fairly one of the difficulties connected with the text of the Old Testament.

3. Sometimes all the existing manuscripts give readings which do not convey any meaning, and in such cases the textual critic is justified in supposing that the text has somehow been corrupted. He then considers whether, by slightly altering one consonant or more, the sentence can be made to convey some sense; and, if so, he "emends" the Hebrew text accordingly. This emendation of the text in obscure passages has been done with much ingenuity by Prof. Duhm in Germany, and Dr. Cheyne in England. Of course, it is sometimes carried too far.

4. One peculiar fact in connection with the Old Testament is that a Greek translation (Septuagint) made about two and a half centuries B.C. varies considerably from the Hebrew text handed down to us. It contains whole chapters not found in the Hebrew.

5. Much more time and labour have been spent on the text of the New Testament than the Old, partly because of the greater abundance of the material to work upon; but chiefly, perhaps, because of its greater importance to our religious life. The text of the New Testament was written originally without a break between the words and without marks of punctuation.

6. The manuscripts of the New Testament also present very many different readings. One group which represent what is called the "Western Text" contain many passages omitted in others, and omit certain passages which are found in others. Critics are not yet able to explain these variations.

DEC. 21st: "THE HIGHER CRITICISM." (Wood, pp. 219-230. See also Carpenter's "Bible in the 19th Century," Bacon's "The Making of the New Testament.") Scripture Reading, Mk. 10, 13-45.

1. The term "Higher Criticism" was first used by Eichhorn, a German theologian, about the year 1780, and it now means the investigation made by students into the date, authorship, interpretation, and value (historical, religious, etc.) of the various books. The Higher Criticism has met with a more bitter opposition from conservative people than Textual Criticism. It brought Bishop Colenso, the writers of Essays and Reviews, and many others into trouble.

2. In the Old Testament the Hexateuch has been the most interesting and fruitful field for the Higher Critics. They first found that Moses could not have written the whole of the Pentateuch. Then that at least two different writers could be traced with certainty (J. and E.). After that a third writer (P.) was distinguished from the other two; and now it is believed that six or seven different editors have had a hand in it, while it is doubtful whether a single phrase can be attributed to Moses. The Higher

Critics have also proved that most of the Psalms cannot have been written by David. Thus they have entirely overthrown the traditional view in regard to the Pentateuch, Psalms, and many other Old Testament books.

3. In the New Testament the "synoptic problem," that is the relationship of the first three Gospels to one another, has perhaps been the chief subject of investigation. It is now believed that Mark is the earliest of the three, and that this Gospel was used by Matthew and Luke when they wrote, but they had other written sources also which Mark knew not of. The authorship of the Fourth Gospel has been much discussed, and the weight of opinion seems to be against the belief that it was written by the Apostle John. In like manner the critics have proved that Paul cannot have written the Epistle to the Hebrews, nor Peter the Second Epistle which bears his name.

4. Although some would limit the province of the Higher Criticism, it is impossible to exclude from its field those fundamental theological and religious questions which arise out of the interpretation of the Bible.

DEC. 28th: "THE FRIENDS AND ENEMIES OF THE BIBLE."

(Wood, pp. 230-233.) Scripture Reading, Matthew 7, 15-29.

1. The higher critics have been commonly looked upon as enemies of the Bible by those who held to the theory of infallibility of the Scriptures. That view is not, however, correct. If our fellow-men do their best to understand us and speak the truth concerning us, we cannot from that conclude that they are our enemies. Moreover, if we are genuine we shall not object to the most searching investigation into our character. Only those who are evil object to their character being investigated, and the truth being told about them. The same thing applies to the Bible. Those who wish to know and speak the truth about it are not for that reason its enemies, and those who believe that the Bible is a good book should also know that the truth cannot injure it.

2. The Higher Criticism does not destroy the Bible. It only throws a flood of light upon it, in which its good qualities shine more clearly than before. Criticism may upset many of the traditional views concerning the Bible, and that is in truth what people object to who care more for tradition than truth.

3. The glamour of superstition obscures the beauty and diminishes the practical value of the Bible. The best possible way to show our respect for the Bible is by studying it and trying to get all the comfort, guidance, and inspiration we can from it. Some worship the Bible without trying to understand it; others speak disparagingly of it, although they know but little about its contents and history. Both do wrong to the Bible and to themselves.

4. It is impossible to understand the Bible by simply reading books written about it. We must read the Bible itself. Introductions, criticisms, etc., are only meant to help us to understand the various books; unless we carefully read the text, look up references, compare different passages, etc., our knowledge will be superficial and of little value.

(This brings to a close the present series of lessons.)

LEND A HAND.

The Rev. E. Rattenbury Hodges circulates the following at Tavistock:—

Why hold aloof from your fellow Christians?
Lend a hand. We want your hearty help—
In Public Worship,
In Sacred Song,
In Teaching the Young,
In bringing in strangers and visitors that they may share in and enjoy the public worship of our Divine Father.

We are perfectly free in our religious belief. We have no creed set forth in a form of words. Where the spirit of love and worship exists there is true freedom; there can be no bondage to "the letter" of Scripture, or to priestly claims. We strive to worship God in the spirit of our holy teacher Jesus, the greatest of the prophets. By copying his example, we are saved from sin.

We would look for and labour for the coming of the Kingdom of God.

There is strength and wisdom in the appeal which Ella Wheeler Wilcox makes:—

Sweep up the debris of decaying faiths;
Sweep down the cobwebs of worn-out beliefs,
And throw your soul wide open to the light
Of Reason and of Knowledge.
A thousand unseen hands
Reach down to help you to their peace-crowned heights;
And all the forces of the firmament
Shall fortify your strength.
Be not afraid
To thrust aside half-truths, and grasp the whole.

The Blackburn congregation has secured land for the new church: 1,325 square yards, freehold, in a central position, for £1,650.

The N. Cheshire U.S.S. Union held its annual meeting at Oldham Oct. 18th, and commemorated its jubilee, having been established in 1863. There were 160 persons present.

The Hull Unitarian Church has had a bequest of £1,000 from the late Mr. G. A. Holmes.

The United Service of the London District Unitarian Society, held in the Dutch Church, Austin Friars, was very largely attended, Oct. 19th, Rev. Dr. J. Estlin Carpenter, of Oxford, being the special preacher.

Temperance Sunday was observed in many Unitarian Churches on Nov. 9th by suitable temperance sermons; and Association Sunday on the 16th.

Moral Lessons from Jesus.

(By M. E. THACKRAY, B.A.)

V.—PRAYER. Matt. VI., 5-15.

1. WHY WE PRAY. "Not to be seen of men" nor to obtain favours from God, but to draw near in spirit to God our Father, so that we may become holier and stronger in character.

2. PRAYING AND "SAYING PRAYERS."

"I often say my prayers,
But do I even pray."

The saying of words is of no use unless we speak with the heart also. As a help to thinking of what we are saying and to whom we are speaking we close our eyes and choose a very quiet place. One way in which boys and girls can make a Church service beautiful and helpful is by trying to be quiet and reverent particularly during the prayers.

3. THE LORD'S PRAYER. Try and put each petition in your own words. In the first three we are praying that this life may be more like the heavenly life—full of goodness because all do the will of God.

OUR DAILY BREAD. We ask for sufficient food for the day—not for luxuries.

FORGIVE US OUR DEBTS, ETC. We have thought of the holiness of God, now we think of our shortcomings and pray to be kept from evil.

V. 15. Compare the Golden Rule.

VI.—FAULT FINDING. Matt. VII., 1-5.

1. HARM DONE BY GRUMBLERS. Most unpleasant home to live in is one where there is a grumbler. Fault-finding soon becomes a habit, which crushes down the beautiful loving words that are so helpful.

Grumbling makes other people cross and unhappy and sours the temper of the grumbler. It also blinds us to other people's good qualities.

2. HOW TO STOP GRUMBLING. When you feel inclined to find fault look carefully and see if you can find anything to praise instead.

NEVER find fault unless it can do good by showing how to remedy something wrong. "It's no use crying over spilt milk." It is as foolish and childish to grumble about things that cannot be altered, as it is for a baby to cry because it wants the moon.

VII.—SYMPATHY WITH OUTCASTS. Matt. IX, 10-13.

1. JESUS THE FRIEND OF THE SINNER. Jesus made friends of those whom others despised. Why? He had come to "seek and to save" the lost. Other men might have been too proud to be seen with the outcasts. Jesus did not think of men's opinion, but of what good he could do.

2. WHY WE SHOULD SYMPATHISE. We never know how hard people may have tried to be good in difficult circumstances. e.g. It is no temptation for a child in a comfortable home to steal, but the little slum child who has insufficient food or clothes and no toys may be strongly tempted if he sees a lady's purse carelessly left near him.

3 SYMPATHY IS MORE HELPFUL THAN BLAME. By trying to "feel with" the poor and outcast we may be able to improve matters, but blame hardens the wrong doer, and does nothing to help him to lead a better life.

VIII.—SELF DENIAL. Matt. XVI., 24-26.

1. THE UGLINESS OF BEING SELFISH. How unlovable is the selfish person! He always thinks "I want that," "I don't like that," "Give ME some first," etc., as if he were the only important person in the world. How would he like to be condemned to live on an island quite alone, so that the great "I" had only himself to please? He would soon learn that happiness depends a great deal in being able to "give up" for others, and to do service instead of be served.

2. TRY AND REPAY THE SELF-DENIAL OF OTHERS. Think of the number of people who are constantly "denying themselves" for you. Father saves money he might spend on himself so that you may have a stocking full of presents at Christmas. Mother would like to go to a concert but stays at home to take care of you. Your big brother is wanting to be quiet and read, but he puts his book aside to play with you.

A thoughtful child notices these things, and he tries, too, to think of others before himself.

"I am only one;
Yet I am one.
I cannot do everything;
Yet, I can do something.
What I can do, I ought to do;
And I WILL do."

The Autumnal Meetings of the British and Foreign Unitarian Association, the Sunday School Association, and other Unitarian Societies at Nottingham are being held Nov. 26-27, just after our publication of this issue. We join heartily in the welcome to be given to the Rev. W. Copeland Bowie on his return from Canada.

The Autumnal Assembly of the Liberal Christian League on Oct. 18th was largely attended, the speakers included Rev. Dr. James Drummond, Revs. A. H. Higgs, H. E. B. Speight, Dr. Tudor Jones, and other Unitarians; Revs. R. J. Campbell, E. W. Lewis, H. S. McClelland, Congregationalists; Rev. J. M. Thompson and Canon James Adderley, Anglicans; and Sir Krishna Gupta, Brahmo Somaj.

Since March last the B. and F. Unitarian Association has made grants of 638 books to 27 orthodox ministers and others, and 18,500 tracts and pamphlets to Unitarian congregations for propaganda purposes.

The recent Van Mission season has been the most successful of recent years. It has passed its first million of attendances, and quite another million must have been reached by its literature since the Mission started.

Anecdotes and Illustrations.

GOD DOES NOT BLESS EMPTY SEATS.

The following is from an orthodox paper, but it will fit some unorthodox Christians too:—

"Prayer-meeting and lecture as usual on Wednesday evening in the lecture room. Dear brethren, I urge you all to attend the weekly meetings: 'Forsake not the assembling of yourselves together.'

Some 'dear brethren' deported themselves in this way: Brother A. 'thought it looked like rain,' and concluded that his family, including himself, of course, had better remain at home. On Thursday evening it was raining very hard, and the same brother hired a carriage and took his whole family to the Academy of music to hear M. Agassiz lecture on the 'Intelligence of the Lobster.' Brother B. 'thought he was too tired to go,' so he stayed at home and WORKED at the sledge he had promised to make for Billy. Sister C. 'thought the pavements were too slippery.' It would be very dangerous for her to venture out. I saw her next morning going down the street to get her old bonnet 'done up.' She had an old pair of stockings drawn over her shoes. Three-fourths of the members stayed at home. God was at the prayer-meeting. The pastor was there, and God blessed them. The persons who stayed at home were each represented by a vacant seat. God don't bless empty seats."

APPEARANCES DECEIVE.

We shall do well to avoid forming opinions of people from personal appearance merely, as it is often the greatest injustice to do so. If we should ever live to be disfigured by sickness or marred by age such injustice might come home to ourselves. Plato said that Socrates was like the gallipots of the Athenian apothecaries, with grotesque figures of apes and owls painted on the outside, but having precious balsams within. Cleopatra's beauty did not save her from being infamous. Personal attractions have adorned the grossest monsters that ever cursed humanity.

THE APPLE IN THE BOTTLE.

The secret of faithful attendance at public worship is in many cases—habit formed when young. On the mantel-piece in the parlour of a house there was an apple in a phial. It quite filled up the body of the bottle. To a child the puzzle was: How could the apple have been got into its place? Would the bottom of the bottle unscrew? Or had the glass been joined in some way over the apple? No. It could not be explained that way. Take a walk in the garden. See a bottle hanging from a tree bearing a tiny apple growing within it. The marvel is a mystery no longer. The apple was put into the bottle when it was little, and it grew there. In just such ways must the little men and women be caught early to grow and ripen within the influence of the church, and saved from a life of carelessness and sin.

MEAT AND BONE.

Concerning the Bible it was once said by an old man that "For a long period I puzzled myself about the difficulties of Scripture, until at last I came to the resolution that reading the Bible was like eating fish. When I find a difficulty I lay it aside, and call it a bone. Why should I choke on the bone when there is so much nutritious meat for me? Some day perhaps I may find that even the bone may afford me nourishment."

BODY AND SOUL.

Spiritual life is too often neglected, and the soul is left to starve through indifference to spiritual nourishment. Flavel an odthodox divine has put the matter this way. "Two things a master commits to his servant's care—the child and the child's clothes. It will be a poor excuse for the servant to say at his master's return, 'Sir, here are the child's clothes, neat and clean, but the child is lost!' It would be the same with many people if they could give account of themselves. They would have to say: 'Here is my body. I have neglected nothing that belongs to that; but as for my soul, I have never thought about it and I know nothing of it. If I ever had one I cannot find it now, and it must be lost." That is the position with those who have no spiritual life.

THE INFLUENCE OF A GOOD LIFE.

Longfellow in his "Hiawatha" sings of—

"The pleasant watercourses,
You could trace them through the valley,
By the rushing in the Spring-time,
By the alders in the Summer,
By the white fog in the Autumn,
By the black line in the Winter."

So traceable are the lives of really gracious men and women. They are not solicitous to be observed, but the gracious "signs following" are sure to reveal them. Like the Master, they cannot be hid

A KING'S DAUGHTER.

All men are the children of God, sinners quite as much as the saints. Once God's child always God's child. However depraved by selfishness and sin a human soul is still the child of the Heavenly King, who is the Father of all and who is no respecter of persons. A poor but pious woman in rags called upon two rich ladies who invited her to sit down and engaged in conversation with her. A dashing youth, their brother, entered, and was astonished to see his sisters talking to such a woman. "Brother, don't be surprised," said one; this is a King's daughter, though she has not yet put on her fine clothes."

"Cold words freeze people,
Hot words scorch them,
Bitter words make them bitter,
Wrathful words make them wrathful.
Kind words produce their own image
On men's souls; and a beautiful image it is."

Literature.

"Heroes of Faith—from Wiclif to Priestley," by Albert Thornhill, M.A., with 14 illustrations.—1s. 6d. net, postage 3d. Sunday School Association, Essex Hall, Essex Street, Strand, London, W.C. Mr. Thornhill's "Heroes" include no less than twenty worthy people who deserve to be so named. Most of them are well known, such as John Wiclif, Erasmus, Luther, John Knox, George Fox, Richard Baxter, John Wesley, Lindsey, Channing, and Priestley. A Derby Martyr, Joan Waste, a blind woman, burnt to death for her opinions, will become known to many readers of this book for the first time. Two of the Pilgrim Fathers, William Brewster and John Robinson, are noticed, and two of the men of 1662, William Reynolds and John Whitlock, ministers of the Nottingham High Pavement Chapel, are here brought very appropriately from comparative oblivion as heroes who ought not to be forgotten. John Colet, William Tyndale, Latimer, Bilney, and Cramner also have places in these pages.

Anyone, therefore, reading this book will get from it a fairly good account of the Protestant Reformation and its later theological and ecclesiastical developments. Each hero is sufficiently described to give the reader an accurate impression of his character and work. Though comparatively brief these sketches are graphically drawn, and the fourteen portrait illustrations add value to the quality of photographic realism of Mr. Thornhill's writing. Whoever begins this book will be glad to read it to the end, and will rise from its perusal with a sense of pride in sharing the same human nature out of which such noble heroes are made. Every paragraph is interesting and instructive. Anyone reading and mentally digesting its contents is sure to be strengthened in loyalty to principle and to feel the inspiration of the heroism it describes. It is excellent reading for young people, just the sort of book for the home, and will make a capital class book for the Sunday School. Several of these biographical sketches appeared in the "Sunday School Quarterly," and were found to be very helpful by teachers and parents. They are written, says the author, "to portray character and to confirm faith." There is certainly plenty of need for literature of this sort, and for much more of it. Mr. Thornhill and the Sunday School Association are doing good service in adding this to the available supply. We wish it a ready sale and a speedy call for further reprints.

NOTHING TOO GOOD TO BE TRUE.

"Too good to be true" is not true. Like other proverbs, not a few, this saying dishonours God, for it denies His children's right to best things. There is nothing on this earth too good for man; it was all made for his use and pleasure. God's thoughts for us are all loving and beautiful thoughts; He is a kind Father, taking delight in the joys of His children. It is a calumny on the Divine nature to assert that good gifts will be snatched from our hands because we enjoy them. God ever designs for us better things than we can desire for ourselves.

A correspondent asks for the name of the author of the lines, "Wanted—men," which appear in our October issue, p. 158, and of similar lines which are thereby recalled, which begin: "God give us men!" The author's name is J. G. Holland, but who or what he was we do not know. The lines are as follow:—

"God give us men! a time like this demands
Great hearts, strong minds, true faith, and willing hands,
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honour, men who will not lie.
For while the rabble with their thumb-worn creeds,
Their large professions and their little deeds,
Wrangle in selfish strife:
Lo, freedom weeps, wrong rules the land,
And waiting justice sleeps.

Notes and News.

TO CORRESPONDENTS: Communications connected with the business of this Magazine should be addressed to the EDITOR, 56, Burlington Road, South Shore, BLACKPOOL, except Calendar matter and corrected proofs which should be sent direct to the printer. Fill Money Orders to "South Shore." Any errors in transmission of parcels, or in the condition of the copies sent, should be reported to the Editor promptly. Unsolicited M.S. contributions if required to be returned, should be accompanied with a stamped addressed envelope; and inquiries by letter should include postage stamp for reply.

A HAPPY CHRISTMAS to everybody! including our contributors and readers.

The Annual Meeting of the N. Lancashire and Westmorland Unitarian Association was held at Preston, Oct. 25th, with Rev. Dr. Mellor, of Warrington, as preacher.

The Rev. Dr. John Hunter, the well-known Liberal Congregationalist preacher, has retired from his Glasgow ministry, and the members of his congregation and other friends presented him with the sum of £3,517.

The Mexborough Free Christians in connection with the Sheffield and District Unitarian Association opened their new Church Hall and Schoolroom on Nov. 6th, at a cost of £2,200. The congregation was formed in Feb., 1912, with 64 members, and now the membership is 168 with a school of 300.

The Highland Place Unitarian Church, Aberdare, has had a bequest of £200.

At Park Lane, Wigan, Rev. H. F. Short has delivered nine special Sunday evening addresses, each on a different Unitarian tract, supplied by the B. and F. Unitarian Association, copies of which were distributed at the close of each service.

By means of a special musical service the Padiham Unitarian Church raised £13 15s. in aid of the sufferers from the S. Wales colliery disaster.

A Women's League "Neighbourhood" Meeting," at Stalybridge, attended by members of seven other branches, was most successful (Nov. 5th), bringing together about 120 Unitarian women.

The London (Unitarian) Lay Preachers' Union has a membership of 35, and 200 services were conducted by members during the past year at 20 churches.

The Yorkshire Unitarian Union is endeavouring to raise a "Hargrove Memorial Fund" of £2,000 to secure additional and permanent income for its work with which the Rev. Charles Hargrove has been closely connected for 36 years.

The Tuesday mid-day service at Cross Street Chapel, Manchester, has been attended by an average of 50 to 60.

The Autumnal Meeting of the London District Unitarian Society at Hampstead on Nov. 14th brought out some vigorous speaking. Mr. Ronald Bartram pleaded for work on definitely denominational lines, distrusting the unsectarian spirit prevalent in some quarters amongst us.

A Free Christian service at Shildon, Durham, Nov. 2nd, was attended by 50 people.

Miss Gaskell, daughter of the Rev. William Gaskell, M.A., and of Mrs. Gaskell, the novelist, whose death on October 26th removed from earth one of a unique circle of famous literary people, and a philanthropist of the Florence Nightingale type, has bequeathed £4,500 to the Memorial Nursing Home, £1,500 to the Ardwick District Nursing Home; £100 to Manchester College, Oxford; £100 to the Unitarian Home Missionary College, Manchester; £100 to the (Unitarian) Ministers' Pension and Insurance Fund; to Thomas Pargeter's (of Foxcote) Charity, £1,000; to Brook-street Chapel, Knutsford, £300; and to Manchester University, £1,000.

The Dundee Free Religious Congregation, founded by Dr. Walsh, and now ministered to by the Rev. Hy. Dawtrey, B.A., held its first anniversary on Nov. 7th, and it has a congregation of 320 members, and in a healthy and enthusiastic condition. It is being worked on Unitarian lines.

Rev. Dr. Weston, of Croydon, has commenced a series of afternoon services at Balham, explaining the Unitarian position.

Rubindranath Tagore, Indian poet, and a distinguished member of the Brahmo Samaj, has been awarded the unique honour of the Nobel Prize for literature, amounting to nearly £8,000.

The Dromore (Unitarian) congregation benefits by a bequest of £500 under the will of the late Mr. William Gibson, jeweller, of London and Belfast, but a native of Dromore; Mr. Gibson has also left £10,000 to the Queen's University, Belfast.

The Carlisle congregation at the end of its first year is in a very prosperous state, the services being attended by a large number of people

1914 ANNOUNCEMENTS: Readers should note that a new series of LESSONS ON UNITARIAN DOCTRINE will appear in the "Unitarian Monthly" during 1914, written specially for this magazine by the Rev. J. Park Davies, B.A., B.D., of Nantwich. EXAMINATION on these lessons is offered and PRIZES for those who pass creditably therein. Fuller particulars will be given in next issue.

A special series of articles on the "Psychology of Sunday School Teaching" will also begin in January from an expert writer upon the subject.

Other contributors are continuing their help, so that the quality of our next year's contents will make the magazine of unique value and use to our readers.

MINISTERIAL CHANGES: Rev. W. Jellie has returned to England after 14 years' work in New Zealand; Rev. C. M. Wright, M.A., has been welcomed at Mansfield; Rev. Fred Brockway has resigned at Woolwich and accepted appointment to Moretonhampstead; Rev. W. J. Piggott had farewell presentations at Burnley, and been welcomed at Stamford-street, Blackfriars, London; Rev. R. Nicoll Croas, M.A., has had farewell at Southport, and a welcome to Mill Hill Chapel, Leeds; Rev. F. Coleman has concluded his ministry at Wareham and been welcomed to his new charge at Hunslet, Leeds; Rev. E. Lockett has been welcomed to the Hastings Church; Rev. A. H. Lewis, B.D., ex-Baptist, who has received the Southern Advisory Committee certificate for service in our churches, has accepted appointment to the Pendleton Unitarian Church; Rev. J. Park Davies, B.A., B.D., has had farewell presentations at Pontypridd on his removal to Nantwich; Rev. H. C. Hawkins, Framlingham, has accepted appointment to Oldbury; Rev. H. W. Hawkes has concluded his ministry at West Kirby, and has been elected minister emeritus by his former congregation at Bootle; Rev. J. C. Ballantyne has been inducted and welcomed into the ministry of the High Pavement Chapel, Nottingham; Rev. G. C. Sharpe has resigned from the work at Johannesburg, and the Rev. R. J. Hall, M.A., of Auckland, N.Z., has accepted appointment in his place; Rev. Wilfrid Harris, M.A., has consented to extend his stay at Adelaide, S. Australia, until 1916.

DEATHS: Dr. Robert Dick, Ballymoney, Antrim, Oct. 14th, 82; Mr. Arthur Chamberlain, of Moor Green Hall, Birmingham, Oct. 19th, 71; Mr. Luke Jewkes, J.P., Dudley, Oct. 19th, 79; Mr. Percy Bate, Aberdeen, Oct. 19th, 45; Rev. W. J. B. Tranter, Domestic Missionary, Birmingham, Oct. 23rd, 68; Miss Margaret E. Gaskell, Manchester, Oct. 26th, 76; Mrs. Geo. Hopkins, Kidderminster, Oct. 26th, 85; Mr. Wm. Gibson, of Belfast, at Brighton, Nov. 1st, 72; Rev. David Matts, of Ballymoney, Antrim, at West Bromwich, Nov., 80; Mr. Ald. Wm. Healey, of Heywood, at Manchester, Nov. 4th, 61; Mr. Edmund Newton, Sale, Nov. 12th, 57; Mr. Henry Payton, J.P., Birmingham, Nov. 8th, 76; Miss Margaret Hadfield, Bowdon, Nov. 15th; Mr. Robert Willett, Birmingham, Nov.; Miss M. Bridgett, London, Nov. 13th.

ADVERTISERS, Churches, Associations, and other Institutions should note that this Magazine is the organ of various Unitarian Movements, is used by considerably OVER 100 CHURCHES, and reaches about 30,000 READERS. Hence any Advertisements of Meetings, Services, Special Events, Bazaars, or anything else are certain to be of effective value. TERMS: 2/6 per inch in columns; 20/- per column; 10/- half-column; £2 the whole page.

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